Ir. Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

it for a moment. When it had passed we saw also a flock of rain-drenched sheep tightly huddled together. Two huge dogs, barking furiously, challenged our approach. From near the fire came a clear female voice: "Who is there?"

Using my wet hands as a speaking-trumpet, I shouted against the wind as loudly as I could: "Friends!"

"And who is with you?"

"Only God," I replied.

"His countenance be upon you, and peace," the voice answered.

A Bedouin maiden stepped forth from a diminutive tent, calling her dogs to heel, as Faris and I dismounted. She took our horses, placed before them a bowl of milk, and gave us permission to come to the fire. It crackled cheerily, though heavy raindrops were still falling, filling the air with acrid smoke. The pigmy habitation beside the fire hardly deserved the name of tent: it was a single piece of coarse goat-hair cloth, a mere rain-screen, at most affording precarious shelter to the shepherdess and her dogs. A lamb and its mother, which had a broken leg, had taken refuge in it. I set and bound the limb with a few twigs and a gauze bandage, the girl meanwhile watching my manipulations with eager eyes.

She must have been sixteen years of age—a beautiful creature, mature, and lithe, like all Bedouin women. Healthy blood glowed in her sun-bronzed cheeks. Her thick, smooth hair and the high-bridged nose betokened the pure-bred Ishmaelite.

In accordance with the immemorial custom of the

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

slate-blue rocks seemed to deepen rather than to relieve its sombreness.

One morning I let Mnahi go on his shooting alone and instead attached myself to a herder.[1] The camels in his charge were grazing a good way off and he came to camp only once every three days.

It was a stony tract, and all day long the camels roamed to and fro in search of feed among the boulders, which were sometimes as high as one's head. About noon we collected the herd and led it into the shade of some loftier rocks. There the herder and I stretched ourselves full length on the ground, and in lazy contentment, half asleep, we passed the warmest hours. But when the sky was clouded over, we had to keep on the move to avoid getting chilly, halting only shortly before the sun went down to draw milk for our supper into a wooden bowl.

The plants among the rocks were in bloom, with fragrant white, violet, and red flowers. Some of them imparted to the milk of our camels a peculiar but very delightful flavour, reminiscent of sweet sage or camomile or some aromatic herb. It had not the bitter taste of the milk produced in some regions, nor the watery, salty "variety" of the Wadi Sirhan. Even the camel-thorn bursts into bloom here at the base of the Jabal Tawil, and the stunted acacias shed a sweet fragrance. At times our small herd was powdered all over with pollen of a blue and yellow tint.

My herder companion was a bright, merry lad. Instead of sitting on his camel in normal fashion, he had the knack of sprawling for hours on end behind its hump, hanging on like a leech. I tried to imitate him,

1-[In a Rwala camp near the Jabal Tawil--Analyst

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

233 but it took me more than two days to learn the knack of it—how to anchor your knees in the camel's hip-bones and then, by sprawling forward and using the woolly hump of the beast as a cushion for your stomach, to ride in amazing comfort. We guided the animals with our camel-sticks, tapping them lightly, now on one shoulder, now on the other. Thus we drifted slowly along, side by side, the animals feeding as they went and halting only occasionally; but we had to keep an ever-watchful eye on our troop of camels, which were always up to some trick or other.

231 In those three days I learnt much. I learnt to appreciate in all their significance the noises peculiar to a camel; to realise that in the loud diapason of its stomach rumblings and in the gurglings of its throat there lies a meaning too deep for words. Even its full-throated belching is an expression of its lordly thoughts. I learnt how to deal with the sharp thorns that pierce through leather footwear, and how to treat the sting of a bee which caused the camel's lip to swell to an enormous size. My companion also taught me how to plug the udder of a mother camel, to prevent dripping and the consequent loss of precious milk, and how the baby camel could be prevented from "drinking out of hours" from the mother's udder by means of a wooden peg, fastened to its nose. I learnt to tell from the tracks on the hard gravel soil whether the camels which had passed were saddle or pack animals, and I was taught the lore of age, sex, breed and many other mysteries.

231 751 I listened with bated breath as my companions explained to me that a blue bead tied to the hairy withers

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

"No longer sad, for Allah will no longer shut us out from the blessings of His heaven." 731[x]

At this moment we saw Amir Fuaz with his mounted bodyguard ride past. They saw us also and came over and sat down in the tent.

In the course of the conversation, Faris said to the young Amir: "Let Aziz and me travel to thy enemies and treat with them. If they give in and share their pastureland with us, the French will then make no objections." [648]

With some anger the young Amir fixed his eyes on Faris and cried: "We shall act, but no longer treat with them. We shall take what we want of our enemy's pasturage. Without forage there can be no camels, and without camels no life for us. Hast thou not perceived that?" [233]

"I understand," said Faris, in his gentle way. "Is it then no longer a custom with us that one may beg his life, even of the enemy when compelled by need? Truly the path of peace is shorter than the long road on which lurks destruction." [577]

Fuaz did not answer—and all the others in the tent held their peace. Suddenly, however, the young Prince got up, strode over to the slave who was watering his mare from a goatskin, mounted and rode away.

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

721
522 hand and foot. This was a terrible indignity to such proud lads, who set great store by their six or eight "horns", as the Arabs call these tresses.

721 It was nearly midday when we reached the depression
● 233 in which the horses were grazing. It was a lovely scene, the sky was blue, the brilliant spring sun warm and pleasant, and the air was filled with the sweet smell of the fresh herbage. The horses and camels ranged about, browsing quietly. The sleepy herders were totally unaware of our presence until our camel-riders suddenly appeared over the lip of the depression. Then they awoke to a realization of what was happening. I was rather loath to disturb their *dolce far niente;* above all was I sorry for the Saba horses, which were to be so suddenly driven from their delectable pasture.

The mares raised their heads inquisitively as the herders, rudely awakened from their siesta, sprang to their feet and yelled warnings one to the other. A few of them were successful in loosening the woollen shackles of their horses, and, leaping on their backs, made their escape. They were but a handful, however, and of these two or three were eventually captured.

The horses of the Saba became restive as the Ruala horsemen galloped about them, but, shackled by the forelegs, they could only hobble round helplessly.

721 At last our people cut out some twenty horses, includ-
[231] ing Falha, the brown mare of our search. Falha was shackled with iron links instead of the usual woollen ropes. Amir Fuaz had brought with him a couple of files in anticipation of such an eventuality. His delight on seeing Falha again was obvious; she was worth more

2: Musil MD4 Rwala MD4

231, 232, 233, 492, 539

[General information about horses and camels will be found in category 231. Specific information about breeding, diseases and veterinary science will be found in category 232, about herding and pasturing in 233. Specific information pertaining to the use of camels and horses in transportation, associated practices and descriptions of gear will be found in category 492. For native texts applying to camels see category 116, pp. 340-346, 358-368; to horses, pp. 383-388.]

In the inner desert

132 the word *rabî'* does not signify a season of the year; it is
805 therefore impossible to translate it by the word spring, as we may when we are dealing with the settled and cultivated territories. The *fellâḥîn*, inhabitants of the cultivated territories, enjoy the *rabî'* from year to year, and, as it always begins at the same season, the *rabî'* for them signifies the
821 spring. The angel Ǧibrîn, who rules over the rain clouds, likes
132 neither the Rwala territory nor the desert; therefore he spreads his wings over them, so that it rains there only in narrow strips, i. e. where the rain slides off his wings. On the contrary, when he flies over the territory of the *fellâḥîn* he folds his wings as close together as possible, and then the rain falls everywhere. On his journey over the desert Ǧibrîn beats the clouds to make them fly the faster, but over the settled territory he leaves them in peace and it rains abundantly there. The teachers of the Koran in explanation of this conduct of Ǧibrîn say that he is angry with the Bedouins because they disregard the instructions which he imparted to the Prophet (Mohammed).

132 If the earth is not thoroughly soaked by any of the
137 autumnal rains, then there is no *rabî'*; *al-arṣ alli mâ tinwasem mâ terabbe' muḫṭije*. The abundance, *rabî'*, is also greater
511 and of longer duration if the ground, after its soaking by the autumnal rain, is visited in addition by an abundant *smâk* rain. Then the whole steppe and even the desert are transformed into a delightful meadow. Every valley and piece of low ground or gentle slope, all the plains composed of fine red sand, as well as the rifts and heights are at once covered with an infinite variety of annuals and perennials. The camels
231 nibble at the greatest dainties only and grow so fat that they
511 can hardly move. The milk often flows or drips from the udders of the she-camels, which are full to overflowing; the mares and foals roll about in the thickest grass and the Bedouins, men, women, old people, and children, have more sweet or sour milk and camel's fat than they know what to do with. Moreover, they have the hope of a sure profit in selling the superfluous old or sterile she-camels to the 'Aḳejl buyers, who pay well for fat animals. In a territory where there is a *rabî'* tents can be seen scattered all around. With plenty of good
[233] pasture close to their tents the herdsmen do not drive their camels far out. Pure cold rain water can be found in every low-lying place, rock crevice, and hole in the river beds. Every
515 one bathes, the clothes are washed, and parasites of all kinds

CHAPTER III

STRUCTURE OF SOCIETY

SETTLERS AND NOMADS

621 The Rwala divide human beings into *ḥaḍar*, or those who
619 dwell in permanent houses, and *ʿarab*, or those who dwell in
101 movable tents. Arab, therefore, is the name given throughout
829 the desert to the inhabitant of a black tent only. The phrase is used: "*ʿArabna raḥalow, ʿarabna nazalow*; our Arabs have removed, our Arabs have encamped," in reference to members of the same kin (see below, pp. 48f.). The *ʿarab al-ẓebîla* are members of the same tribe. *ʿArab ad-dîra* is the common name of the nomads who are found in the tilled areas and on their borders, irrespective of the tribe to which they belong. The word *ʿorbân* expresses membership of various clans or tribes. *ʿOrbân ʿala ḍmejr* denotes that in the environs of Dmejr are encamped members of various clans and tribes. If the herdsmen or hunters meet an unknown nomad in their territory, they inquire: "*Ent min ên jâ walad*, where art thou from, man?" If he says: "*Min hal-ʿarab*, from these Arabs," they ask: "*Fâhmîn annak min al-ʿarab mâr min ajj al-ʿorbân*, we know that thou art from the Arabs; but from which of the various Arabs?"

621 The dwellers in houses, *ḥaḍar*, are divided into *ḳarâwne*
221 (the individual is known as *ḳarwâni*), or those who never leave
342 their permanent dwelling, and *raʿw* (or *raʿijje*), or those who change from their permanent dwellings during the rainy season to movable tents. After the sowing of crops in the autumn, the *raʿw* or *raʿijje* leave their villages and with their flocks of goats and sheep make their way into the steppe, where they dwell both in black goat's-hair tents and in gray tents of cotton fabric. At the end of April and in May, when the harvest is near, they return from the steppe to their houses.

101 The Arabs consist of Bedouins and *šwâja* (or *šûjân*). The
233 *šwâja* have two things black, *leḥom swâdên*, black tents of goat's hair and flocks of black goats and sheep. These flocks

do not permit them to go into the interior of the desert, *mâ jeḥarreżûn*. They are limited to the territory where there is abundance of water and where annuals grow every year. They encamp on the edge of the desert and are therefore known as *ruḥm aḍ-ḍire*, relatives of the (people of the) settled country; they do not undertake extensive raids, *ġazw*, and they acknowledge the supremacy of various Bedouins, to whom they pay a tax for protection, *ḫâwa*. The Bedouins are Arabs who breed camels exclusively, or at least in the main, and for ten months dwell in the interior of the desert, *jeḥarreżûn*. At the end of June they go to the edge of the desert, *jeḥarrebûn*, dwell among the settlers until the middle of August or the beginning of September, provide themselves with grain, clothing, and weapons, and then return to the desert again.

On the edge of the desert a constant increase or decrease of the population can be observed. If the government guarantees complete security of life and property to the inhabitants of the towns and villages, the herdsmen of goats and sheep are transformed into active farmers; on all sides they build cottages, hamlets come into existence, and the *ra'ı* and *šwâja* become peaceful settlers. They entrust their goats and sheep to the care of various clans of Bedouins, who do not go back to the open desert but remain on the border between villages and settlements and are themselves transformed into *šwâja*. If there is no strong government in the populated regions, security of life and property disappears and there follows a decrease of population. The permanent house is exchanged for the moveable tent; the farmers become *šwâja*. The former settlers, however, never become real Bedouins, because the actual Bedouins will never acknowledge them as equals. The term Bedouin is, hence, much narrower than the term Arab. In the view of the Rwala not all inhabitants of the Arabian peninsula are actually Arabs. Only those are Arabs who dwell in movable tents. Not all the Arabs, however, are Bedouins, but only those who spend the greater part of the year in the interior of the desert and who breed mostly camels. The Rwala are recognized by all tribes as being true and pure Bedouins. They are *ba'idîn aṣ-ṣa'na wâsi'în aṭ-ṭa'ana*, they have very extensive territories and drive their enemies far away from their camps. They are *ahl as-snân w-al-c'nân*, warriors on horseback, for they are able both to wield the spear and to manage horses.

1 [The Šwâja -- Analyst]

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

sounds of anger and irritation, *ṣebîḥ*. A *dammâm* is a large drum, to the notes of which the inhabitants of villages by the Euphrates make merry all night. 3. The Dahâmše belong to the 'Amârât tribe. Originally they are said to have dwelt in the neighborhood of Ḥajbar. From there they were led forth by their chief, Ǧḍê' eben Ḥaḍḍâl, together with the Ṣḳûr and Selka, and by swift marches advanced to the borders of the lower Euphrates. The kindred of Ṛannâm, *rab' ṛannâm*, who set out with them at the same time, returned before long to Ḥajbar, not being able to keep pace with them. The Ṛannâm were engaged chiefly in breeding goats and sheep, while the others bred camels. The flocks of goats and sheep cannot endure the long and swift marches which are performed by the herds of camels. The poet alludes to the feat of the Dahâmše and at the same time recalls that none of the numerous tribes encamping by the Euphrates and engaged almost exclusively in the breeding of goats and sheep could outstrip the former. All the tribes are compelled to send them gifts annually, if they do not wish to be the victims of their raids. 5. A *belka'* is a pliant sword or saber of Persian workmanship, covered with gray and dark strips and patches. 'Azzâm was the name of the Ǧḍê''s sword. 6. Dâûd was a craftsman of Jewish origin, who made the best wire corselets and chain armor.

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

The Arabs are unable to agree as to where they should remove their camp. The lover fears that his sweetheart's kin may encamp in a different locality from his own people and thinks that his eyebrows might become gray and his eyes blind, should he not see his beloved.

Wa' šejb 'ajni, "ah, my gray, clouded eye," and *wa' šejb ḳalbi*, "ah, my gray, clouded heart." are sayings used in misfortune.

Jâ râčeb alli ḏemîlaha zên
ḳamran ejdêha šarârijje
jâ manweti-lli halch mežfin
w-illa ṛarîben naṣa ḥajjeh.

O thou who ridest a she-camel with good paces,
With bright white forelegs, and of the *šarâri* breed!
O thou desire of mine, whose kin has moved back!
Even if far away, yet thou wilt come near to thy sweetheart's kin.

Ḏemîl or *derhem* is the trotting pace of a camel, when both halves of the saddle bag rise at the same time. *Ḳamra* is an ash gray female riding camel, whose forelegs are of a whiter hue than the hind legs. The Šarârât breed the best riding camels. When the clans wander into the inner desert or return, as a rule they all follow the same direction, so that the herds may pasture evenly along their routes. In the season of plenty, when the pastures grow again in a few weeks and the luxuriant perennials promise to yield abundantly, the regular movement in fixed directions ceases and the different clans move forward or backward according to the locality best suited to them by reason of the grazing land and water. Those going back are called *mežfin*. The lover's clan has moved backwards, the maiden's forwards. *Ḥajj* means kin, *ahl*. The lover, even if encamped far away, still approaches, *naṣa*, the camp of his sweetheart's kin, *naṣa' ḥajjeh* (or *naḥar ahleh*).

Jâ mdaḥraǧ ḥuf li 'ala-š-ša'ejle
čarreb li al-heǧên bešdâdi
al-'aſw mâ-ḳšarč lejle
ḫaššejt ṣanâdîž al-ſwâdi
w-ašči lač jâ ḥajje jâ dwejle
w-ašûf ḥajjâneč ḳaffaw ṛâdi.

2:Musil S-4,5 (no date) 1928 MD4 Rwala MD4

851
539*

Oh, she who often rides a docile camel,
She gives me no sign with her stick!
Who is here that still remembers my sweet friend?
Who has looked for, who has found her?
See, she stays far beyond the camp with a small herd;
To that pasture I hastened at a trot.
Ah, but I found only a desert,
And the howling of wolves made me flee.

Not finding his sweetheart on the new camping grounds, the lover inquires and searches for her. She used to ride in a litter on a *humejla'*, docile camel of low stature, and to signal to her lover with a stick with which she guided her animal. A *ḏwejd* is a small herd owned by one family. When
●[233] the son who usually cares for the herd goes out on a raid the herd falls to the care of the daughter. A *'azîb* is a pasture at such a distance from the camp that the camels must spend at least three or four nights away and do not come to water or to the camp till the fifth day. *Mzerfel*, like *ḏowmal*, signifies the fast trot of a camel. *Fela'* is a pasture with good grass and perennials.

Šiddû min az-zemel, 'aljân
šêl al-lahad mâ jedânihi
w-al-ḥokm ḥokm eben ša'lân
maḳrûden jâ-lli terâğihi.

Saddle the pack camels called 'Aljân,
Who will not accept a galling load.
As for the command, the command belongs to Eben [Ša'lân;
Crushed be he who would oppose him!

492

Zemel is the name given to the pack camels, always males, which carry the tent, supplies, and whole equipment of the chief. In the war cry of the Rwala all the herds are called 'Alja', which is here applied to the camels in the word 'Aljân. *Lahda* (pl., *luhûd*) are the callous spots or blisters on the camel's back and flanks caused by the heavy, unequally distributed load or by uneven saddles whether for freight, *hedâğe*, or for riding, *šdâd*. If these callous spots disappear, well and good; if they become blisters and open, suppurating sores, *dabra* (pl., *dabar*), are the consequence. The camels owned by the Rwala will not bear packs that hurt them, and the ruling Eben Ša'lân kin will not bear opposition.

2;Musil S-4,5 (no date)1928 MD4 Rwala MD4

857
539x

Jâ rab'aten binjat
ḥiddat 'arâwiha
w-rawwaḥat zerfât
jerǧa-l-'aša bîha
teḥûfaha mnîfe
jefraḥ biṭârîha.

Oh, the men's compartment, it was put up
And its rope ends stretched taut.
For their night's rest the fleet-footed mares returned,
And each rider hopes to get his supper in the tent.
It is being prepared by Mnîfe,
The thought of whom makes them all glad.

Rab'a is the men's compartment in the tent of a chief; also, the whole tent. *'Arâwi* are loops, or more properly the single bow knots of the tent ropes, which can be loosened or tightened according to the strength of the wind. *Rawwaḥat zerfât* are the slaves, servants, and other youths, who ride out on horseback in the evening to defend the returning herds against a possible attack. The word *rawwaḥ* always implies a night's lodging. [233]

Jâ ḫajji jâ 'azweten li
ṭarîḥakom lâ jaẓâmi
w-silâḥakom mustaǧilli
jaḳṣom ṗalîb al-'aẓâmi
'aduwwakom mustamelli
'ajjet 'ujûneh tanâmi.

Little brother of mine, of the same descent as I,
One thrown from his horse by thee suffers not long,
For renowned are thy arms,
Which cut in twain the backbones.
Thine enemy is shaken with fright,
And his eye refuses to close in sleep.

The maiden praises the bravery of her lover, who is closely related to her. The words *'azweten li*, if spoken quickly, sound like *'azwet elli*, because the *en* tends to double the following syllable, *li*. *'Azwe* denotes kinship on the father's side. *Min ejn ja'za' flân* means "from whom does he hail, to what kin does So-and-So belong?" "*Ja'za' min âl flân*, he hails from such-and-such a kin." *Ṭarîḥ* signifies a warrior rolling on the ground, thus thrown from his saddle.

ments of the oasis of al-Ǧowf of Eben ʿAli, Prince of Ḥâjel. He was not comfortable there. Although al-Ǧowf is protected against both the north and west winds, Muḥammad complained of the severe cold and wished to return to Ḥâjel. He meant to make the trip on his old but tried she-camel; in three days he would reach Ǧubba, a settlement lying about 230 kilometers south-southeast on the road to Ḥâjel; he would leave Ǧubba after midnight and on the fourth day reach Ḥâjel about supper time. Thus he meant to cover the distance of 320 kilometers in four days and half a night. It should be born in mind that this route extended for about 280 kilometers over sand drifts and that therefore he had to sleep out two nights.

[813] Verse 1. *Ǧarhadij*, destroyer, is said of sleep because it tends to weaken a man and to make him feel wretched. 4. *Šbâṭ* corresponds to our February. A north wind makes not only the inhabitants of al-Ǧowf but also those of Ḥâjel shiver with cold, as I myself have experienced. Muḥammad exaggerates in order to give more than due praise to Ḥâjel. 5. *Al-munâdi*, the crier, the commander, was the prince of Ḥâjel, to whom the settlements of al-Ǧowf belonged. The prince [233] could summon his governor to Ḥâjel. 6. In the neighborhood of al-Ǧowf there is no camel pasture. What grass and perennials grow there are cut by the settlers and dried for hay that they may have fodder for their own cattle and for the animals of their guests and also to sell to the trade caravans. It is necessary to drive the camels fifteen kilometers out before even a sparse pasturage is found. Any of the settlers who possesses a good she-camel places it under the care of a reliable Bedouin camping with his clan in the district of al-Ǧowf and sends for it a few days before he desires to depart. Muḥammad's she-camel was grazing with the herd of the Âl Wejlân Bedouins. A spirited, well-rested she-camel often stretches her neck backwards, catches the rider's dress with her lips, and touches him with her head. 7. From ʿOmân thoroughbred camels are imported. Every tribe, every clan brands its camels with marks commonly called *wasm*. Each brand again has a name of its own. The brand of Muḥammad's camel is called *merzel*, owing to its resemblance to a spindle. 8 means that the camel's neck is very long. 9. When kneeling, the she-camel's front knees are extended far forward; her shoulders are drawn back and nearly reach the breastbone,

since it is universally known that the enemy always tries first to capture the pure white animals. The reputation and glory, *'arf w-nowmâs*, of a clan depends chiefly on its white herd, for which reason the *maṛâtîr* herdsmen are selected from the most prudent and brave youths, and at a time of particular danger this herd is usually driven to a safe hiding place. Furthermore, a pure white animal is killed only when too old or wounded. Its hair is carefully gathered by the women and girls for weaving the finest bags carried on the camel saddles.

PASTURING OF CAMELS

The camels pasture in either small or large herds. A herd up to ten heads is called *hešle* (pl., *hšel*); a larger one, *ra'ijje* (pl., *ra'âja*) or *ḳaṭ'a* (pl., *ḳaṭ'ân*); if a herd numbers seventy to eighty animals it is known as *zowd*. A little herd owned by a small family is called *ḏwejd*.

Each herd has its own herdsman, *râ'i al-bel*, who is hired for ten months and, according to the size of the herd, is paid either two *meǧîdijjât*, a suit of clothing, and shoes, or merely six *meǧîdijjât*, besides receiving one young male camel, either a *maḥlûl*, a *mafrûd*, or even a *ḥežž*. It is also his duty to help with the loading and unloading and to bring all the water needed. The herdsman addresses his employer as his host, *mu'azzeb*. Many herdsmen enjoy great esteem, and the hosts undertake nothing without asking their advice.

In the morning the herdsman gets a warm breakfast — usually warmed-over remains from the supper. While he is eating, the herd grazing near by is watched by the host himself, or by his son or daughter, *jeẓaḥḥîhen*. Having breakfasted, the herdsman sticks a piece of bread or a handful of boiled wheat into his clothing, throws a pouch filled with water over his shoulder, takes a heavy staff, *maḏrûb*, mounts the leading she-camel, *ḳa'ada*, and begins to praise the pasture in short sentences, which he intones in a drawling manner, *jeǧḏeb lehen*. On hearing his voice, the animals cease grazing and follow his lead. His she-camel, the *ḳa'ada*, keeps always in the rear. Having thus all the animals of his herd before him, the herdsman drives them to the pasture, *jesraḥ* (or *jefalli*) *bel-ba'rîn jamm al-mafla'*. The animals of a herd going to the pasture, *aṣ-ṣarḥ as-sâreḥ*, usually form a single line,

2;Musil S-4, 5 (no date)1928 MD4 Rwala MD4

mǧowdalât, keeping in the path trodden by camels for centuries past; it is very seldom, and then only in a level plain where the grass is fresh, that they move side by side, *mitfaršât*. Once on the pasture grounds, the she-camels graze together, *merta'ât ḫwâlêhen*. The herdsman sits down in some higher place the better to overlook his herd, sings, carves something, or seeks edible plants and bulbs. About noon when the heat is at its highest, *ḥakmat* (or *sankarat* or *ḳajjalat*) *al-žâ'ile*, the she-camels leave off grazing, kneel down, *jebarreken* or *mubarrečât*, and chew their cuds till two or three o'clock. Then they rise again and graze till supper time, *je'aššen*, when the herdsman turns them in the direction of the camp and drives them back, reaching the tent at sunset. At that time all the youths and slaves ride out from the camp, on horseback and in small groups, *zerfât*, to protect the returning herds from a possible attack. 233

When satiated the she-camels move very slowly, stopping every little while. The herdsman mounts the leading animal, *ḳa'ada*, and rides at the head of his herd, urging it to greater speed with a short drawling song, *ješâje'*. The ditty sung by the herdsman to keep the returning herd together is called *mešjâ'*. Every herdsman has a song of his own, which differs from those used by others in the words as well as in the cadences of the tone and the length of the syllables. Were it not for this singing, the camels of the same herd would never keep together, but would get lost among the thousands of animals returning home after sunset. On arriving at his tent the herdsman remains sitting on his she-camel, which he halts; he keeps on singing the *mešjâ'* while he waits for the whole herd to come in. Then, dismounting, he takes the cords handed to him by the host, makes each animal kneel down in the place allotted to it, *jemarreḫhen bel-mrâḥ*, fetters its left leg above the knee, *je'aššelhen*, eats his supper, and lies down among the herd, so as to watch it at night also. Next morning before sunrise he unties the cords again, *jeṭalleṯhen*, and, having counted them, gives them back to the host. The milking of the she-camels is done by the owner himself or by a slave or servant. After the milking the host, or anyone bidden by him, drives them a short distance from the tent, where they graze till the dew has evaporated. [533]

The best camel pasture consists of plants called *ḥamṛ*, among which the Rwala count the following perennials: *arṭa*, 233 137

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

233 137 *orejnbe, ḥenwa, roṛol, rimṭ, rûṭe, zrejže, ša'rân, šnân, ṭḥama, ẓamrân, 'aǧram, 'arâd, ṛaẓrâf, ṛaẓa', firs, flêfla, ḳaṭaf, ḳaẓḳâẓ, kalša, mḥarût, mwâṣal, nejtûl, heǧîn.*

WATERING OF CAMELS

233 As to the right time for watering the camels the pasturing ground and the season of the year are the deciding factors. When grazing on the salt *ḥamẓ* plants exclusively they can hold out no longer than four or five days without water. If their food consists of dry plants, *ṭenn*, like some dry grasses called *ḥemri* or the perennials known as *naṣi* and *soboṭ*, they can endure from six to fifteen days. In the time of *rabî'*, when they eat nothing but fresh, juicy grasses, they will not touch water for even as long as thirty days. In the hot season, *al-ḳêẓ*, when the Bedouins encamp in the settled territories, the herds are driven to the watering places every day.

A thirsty she-camel murmurs pitiably, *taḥenn*, refuses to graze, her eyes overflow with tears, *tedâma' 'ajûnaha*, every little while she makes an attempt to urinate, and her loins sink in more and more. On seeing the camel herds in this condition the traveler inquires of the herdsmen: "How long have the camels thirsted? *ẓma' al-bel wušu*," the answer being: "They have thirsted four, five, seven, eight, and even fifteen days; *rib' ḥems semḥ ṭemân laḥadd ḥamsta'aš*."

The watering of camels is described by various words. *Hadad* is used when the camels leave the pasture, are watered, and return all in one day; *ḥamîr*, when they reach the watering place in one day, spend the night there, and return to their pasture on the following day; *ḳarab*, when the camels going to be watered spend the first night far from their pasture, reach the water the following noon, stay there over night, approach the tents on the third day, and do not return till the fourth day from the time when they set out.

When the Bedouins move and encamp towards evening by some water they let their herds drink at night, calling this *nazelna bel-ḥemle*. If they camp far from the water, it is *menda'*; *nazelna bel-menda'*. If the camp is situated near a watering place, but with no pasture in the whole neighborhood, the herdsmen drive their animals a long distance from the camp, to which they return only when it is necessary to water them. They camp by the water, but the herds spend

233 some nights far out alone; *nazalow al-ǧaw w-je'azzebûn jâḥe-ḏûn ḥems aw semḥ.* A traveler who does not see the herds in a camp where he has stopped for the night is told when asking about them: "The camels sleep out in the loneliness guarded by our warriors, *al-bel 'azîb w-ǧenabha ra'ah.*"

233 312 The watering of camels is done either at the wells or at rain ponds. If there is nobody at the well, it is called *firže*; if surrounded by a throng, the saying is: *"Hal-želîb 'alejh 'ark*, at this well there is a crowd (or noise)." A man called *ṛarrâf* crawls into the well and fills the leather bucket, *delw*, which is let down to him. The full bucket is pulled up by another man, *mattâḥ*, who empties it into a leather trough, *ḥowż*, and lets the emptied bucket down the well again, *fajjaẓha bel-bîr*. The larger the bucket and the deeper the well, the more men pull the rope, *jesnûn* or *sannâjîn*. Often also the rope is tied to the saddle of a camel which is then made to pull.

FIG. 36—A water hoist, *maḳâm*.

406 In case the Rwala want to draw water from a deep well for some time they put up a water hoist, *na'ûr* or *maḳâm* (Fig. 36), over it. This consists of two stout poles, *'amûdên*, made fast in the ground in such a way that they lean over the well. In holes bored through these poles an iron rod, *muḫṭar*, is then fitted, with a wooden roller, *maḥâle*, over which runs the rope, *rša'*, holding the *delw*. "Put up the hoist" is expressed by a Rwejli with the words: *"Erḳeż an-na'ûr"* or *"raff an-na'ûr* (or *maḳâm*)."

312 Watering from an *'aḳla* well causes the herdsmen much labor, as such wells are partially filled or even entirely caved in after each heavy rain and have to be cleaned or dug anew. Their depth varies from two to five meters; they are never walled around. The silt or earth dug out is usually just dumped about the mouth of the well, often forming a mound half a meter or a meter high. In this two or three passages are left

312 to admit the water carriers, who pour out the water outside of the mound either into the leather troughs or into a large bowl, or finally into pits dug in the earth and covered with leather. The mound also prevents the camels from coming too near and falling into the well.

312 When a leather trough, *ḥowż*, is lacking, a shallow pit called *ǧâbija* is dug and the water for the camels poured in.

233 The watering of the camels is carried out at the various rain pools and reservoirs in the same way as at the wells, and only at the large pools, *ḫabraʾ* (pl., *ḫabâri*), can whole herds go right into the water and drink. But, as the camels generally drop their excrements while drinking, the *ḫabâri* are soon defiled beyond measure. At their edges a layer of offal is formed; the water smells of urine and becomes dirty yellow and brackish, *ṭobaʿ* or *maṭrûḳ*.

233 When the camels have drunk their fill, the herdsman drives them away from the water, allowing them to kneel or graze for about half an hour. *jenadden*. Then he drives them back to the water again, urging them to drink more, *jeḥaṭṭen*. If they do drink again even a little, both the herdsman and the host are satisfied that the animals have drunk enough to last them until the next watering. If there is not enough water in the place, the herdsman drives the herd away after the first watering, complaining to the host: "Our camels did not get their second drink today, for there was not water enough; *ʿbâʿerne al-jowm mâ ṣâḥ leha ḥaṭṭa al-maʾ želîl*."

To make the camels drink the herdsman uses the words: "*Terr ṭerr ṭerr!*" In urging them to the morning pasture: "*Di di di mẓaḥḥow di!*" In the evening: "*Mʿaššow heʾ heʾ duh!*" If he wants to calm his she-camel he calls: "*Ethi hî hî ethi!*" To halt the animal: "*Kḥa kḥa!*" To make her kneel: "*Ethi ḫ ḫ ḫ!*" To make the resting she-camel rise quickly and flee from the enemy her rider shouts: "*Jâʿ jâʿ jâʿ!*" shaking his sleeve or mantle at her, *jenfoż ʿalejha*.

Ditties Sung When Camels are Watered

539ᵏ While watering, the herdsmen sing the short *ḥedâwi* ditties.

233 *Jâ ʿaḏâbi min ʿaša* Alas, I have been kept from my supper
kaẓben ḏêl ar-raša' By holding the end of the bucket rope.
lâ ṛabûḳ w-lâ ʿaša. Not a drop of milk nor bite of supper have I had.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

He holds the rope end when it slides down from the roller of the water hoist and then again he waits till the full bucket comes up. *Ṛabûḳ* is the milk which serves the herdsman as a substitute for supper. If no supper has been left for him he milks a she-camel. During the watering he has no time to do any milking; furthermore, the owner has generally milked all the she-camels before they are driven to the watering place.

Al-bel wurdat jâ bazbûz
w-ent trâhez lak ʿağûz.

The camels have moved to the water, O thou thin skeleton!
While thou wert playing with an old hag.

Taw hom ğaw	They have but just come;
mûs w-zaw	Hither with knife and shears
lelḥâhom	For the chins of those
lalli ğaw.	Who have arrived.

The helpers of the watering herdsmen were late in returning; wherefore, to disgrace them, their chin beards are to be cut short. *Zaww* are the scissors with which the chin beard is trimmed, and *mûs* the knife with which the beard is shaved.

Bâčer raḥilen žible	Tomorrow we move south;
šuḥ al-ṛaẓi w-eržib leh.	Beckon to thy sweetheart and then watch her.

Eržib leh means "look out," "have a care," "watch" when she leaves camp with the laden tent and in what direction she drives her camels; for on the march there is many a chance to speak to her unobserved.

Ḏawdak mâ hen šarrâbât
jâ rafiž al-ḥaṭṭâbât
rağol al-ḥâjel ḳâlow mât
min šaharna ḏâk all-fât
ḫalleh jewalli leḏ-ḏalfât.

Thy little herd has not yet been watered,
O thou companion of women seeking fuel!
The husband of the childless is said to have died
The month before that which has just passed.
May he be sent to the darkness!

539x
● 233 *Ḏalfât* is a region where neither moon nor stars shine and to which men who have sinned against their tribe are sent by Allâh.

Râ'i-l-bwejt ad-dûni — On the little bed of the owner
bifrejješeh ḥoṭṭûni. — Of the next tent lay me.

Jâ lâbs aš-šanâber — O thou wearing a variegated shawl!
jâ rîḥtak 'anâber — Oh, thy scent is like amber,
jâ ḫabber min hw ḫâber. — Let who will say what lies on his mind.

Šanâber, a pretty shawl in which the fair ones wrap themselves.

Rummântên be'ûdah — Two pomegranates on the stalk,
bêẓ al-ḥamâm nehûdah. — Or eggs of a pigeon, are her breasts.

Al-bel w-ummi — Thou who wouldst beat the camels and my mother
jâ ẓârebha lâ tâmenni — Hadst better look out for me.

Aṭ-ṭawîl abu 'aba' — The tall one in a black mantle
w-aṭ'arḳašah w-arḳah — I shall seize and climb up to her,
abṛi ḥabbe ṭenâjah. — For her teeth I want to kiss.

Ta'arḳaš is said of a man pulling himself up with his hands and planting his feet firmly against the ground with great exertion in order to climb a steep rock.

Ḳalbi jwedd aḏ-ḏî'a — My heart loves a lewd woman
'ala-l-wa'ad serî'a — Who is wont to hasten to the meeting
jâ mtakkat al-'aba — Dressed in nothing but her cloak —
râs al-ḳajje lâ telḥah. — Her body she must not shave.

[831] *Ḏî'a* is a woman commonly known as granting her favors to any man. This applies to the divorced women who cannot marry again. *Mtakk al-'aba'* signifies a man whose shirt has been washed and hung up to dry, while he, clad in his cloak, sits or walks about waiting for it.

Ḥalamt w-ana nâjem — In my slumber I dreamt
bim'ašraḳ al-wešâjem — Of those adorned with blue tattooing;
jâ lejt ḥelmi dâjem. — Oh, may my dream last forever!

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

539 K
233●

Ḫubbi bil-ğâl Against the rocky wall beat
jâ delw ğbâl Thou, O Ğbâl's bucket! [drawn by]
be'aẓûd rğâl The strength of arms of men
mâ hom ğehâl. Who are not heedless.

[483
157]

The bucket strikes against the rocky sides of a deep well, making the work of the men drawing it exceedingly difficult. When they feel that its edge has caught on some bulge of the wall, they must not jerk at the rope lest they injure the bucket or tip it and spill the water; they should, rather, merely rock the bucket slightly so as to bring it into the center of the well. Such deliberation, of course, is possessed by real men, *reğâl*, not by harebrained, hasty, inconsiderate lads, *ğehâl*, who think that all things can be accomplished by violence.

Jâ maljâna Oh, the full bucket,
sallamha-llâh min ğilânah. May Allâh save it from the sides of the well!

Mâ jarwi-l-bel He shall not water his camels
ṛejr muserbel. Who does not pull up [the rope] steadily.

Abjen abjen More visible, more visible,
čânha bil-bîn If visibility be the question,
al-waẓha-bjen A white she-camel is the more visible.

čânha biz-zîn If beauty be the question,
al-ḥamra-zjen A brown one is more beautiful;
čânha biš-šil But if a load be the question,
al-malḥa-šjel. Then a black she-camel can stand more than all.

Tawwa' tfaẓẓa' bâli Now my mind has cleared,
al-ḥowṛ beh efẓâli. For in the water trough there is a surplus.

Aš-šowl jirid The camels need
jowm at-tawrid On the watering day
'abdên w-sid Two slaves and one master.
en čell ul-'abd If one slave gets tired
mâ čell as-sid. Not so the master.

539* ●233 *Śowl* has much the same meaning as *bel*, camels collectively, and forms no plural. Two slaves (negroes) and the master attend only to the watering, while the herdsman watches the camels.

Ḳum ṣubb (sic) *w-eszi-l-ḥâjel*
nâḳt esṭâm al-'ájel.

Rise, pour in, and water the sterile one,
The she-camel of him who tames the violator.

Ṣubbû-'ala-l-'ašâjer	Pour in water for the sweethearts,
muǧawwezât al-bâjer	Wedded to a sluggard,
al-bâjer eben al-bâjer.	To a sluggard son of a sluggard.

[461 581] *Bâjer* is the name for a squeamish fellow afraid alike of the sun's heat, the night's chills, or of much exertion, and therefore one who loves to loiter in the tent most of the time. No girl would marry such a man voluntarily, but, as by the law of kinship he can claim his nearest cousin, her parents must give her to him. Small wonder that, once married, his wife prefers other men; nor can he even rebuke her for this, as she would run away and he could never get another wife. [827] Because of the Rwala belief that the son inherits his father's qualities, the father in this verse is no better than the son, and the wife, who has no wish to bear him a son, looks around for others; such a wife is a called *ṭamûḥ*.

Já rabb jâ mawlâna	O Lord! O thou Ruler of ours!
bedder lena bhwâna	Help us quickly to what we desire,
eszi-l-'edâd awḍâna.	Fill with water our vessels which have tired us out.

233 461 When forty to fifty camels of one herd must be watered from a well over thirty meters deep, or from a shallow well that has caved in and into which the water flows very slowly, even the hardiest men become tired partly from the labor of drawing the water and partly from watching the crowding camels, who, if very thirsty, press around the well, into which they would fall if not driven away constantly by the herdsmen. One man can hardly keep three thirsty animals from breaking away from him and running to the water trough, there to squeeze in among those already drinking. Often they knock over the watering vessel, tread on each other's feet, bite, and knock about the men who are raising the water,

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

rousing their wrath to the highest pitch. If twenty camels are to be watered from a well in which the water accumulates but slowly, five men must work hard for full four hours. No wonder, then, that the waterers pray Allâh to help them do their task quickly and Himself to fill the necessary utensils, *'edâd*, with water.

Jâ ṛzajjelen bumm iḍen Oh, that gazelle in Umm Iḍen!
jetli maṭabb al-mîzen. She goes there where rain fell from the clouds.

The Bedouins carefully watch the rain clouds to judge their direction and where their sluices may open. They even send a watcher to follow them and, if he comes back with a favorable report (i.e. that the rain has been abundant) they move to the place with all their herds. Thus a little gazelle, a maiden drawing water from the rain pool by Umm Iḍen, had come there after having followed the rain cloud which had filled the pool.

Jâ mizen ar-ra'âdi O thou cloud rumbling with thunder!
emṭer 'ala-l-ḥamâdi. On al-Ḥamâd let down thy rain.

Al-Ḥamâd is the western half of north Arabian desert between Palmyra and the Nefûd.

Al-bîr tabṛi ḥâder Into the well should descend
eben ḥalâ'en ẓâder. A son of honest parents, a strong one.

An *eben ḥalâl* is a man against whose father there is no reproach and on whose mother's name there is no stain. The water in the well is clear, for it flows from a clear spring; therefore it should be drawn only by a man whose face and origin are clean and pure.

Welli 'aǧûzen ŝiba Run from the gray-haired woman!
allâh jiḳṭa' naṣibah May Allâh cut her fate, for
ted'i 'ala naṣibah. She curses her son-in-law.

Allâh cuts someone's fate if he visits him with death. *Ted'i 'ala*, she calls upon or implores, is used in both a good and bad sense. *Naṣîb* is the name that a mother gives not only to the man who has married her daughter but also to a man who as yet only calls on the daughter.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539r 233 *Jâ marḥaba jâ belna* O hail, O ye camels of ours!
jâ mab'adat manzelna Oh, how far is our camping ground
w-elja baṛejna-ḥelna. Faith! if we wanted to cheat you we could

The owners of camels which are to be watered live in a distant camp and cannot watch their herdsmen, who could therefore water the animals only partly. By this they would save themselves much labor, but, of course, the insufficient watering would make the camels grow thin.

Jâ bîr low tšûfi O well! if thou couldst see
sûd al-'ajûn wukûfi The black-eyed ones bending over the
ẓemmar miṯl al-ḥsûfi. Slender, like young gazelles!

Girls very often help with the watering; when they come for water they must bend over the wide well, *'aḳla*, only two to five meters deep where the underground rain water accumulates, in order to fill their bucket or to hand it to the person standing in the well.

Dârna bel-ḳnêne Our camp at al-Ḳnêne
saḳâha-r-ra'ad Was filled, after thunder peals, with water
dâr majjâḥ al-ardân That is the camp for him who would draw water with sleeves
w-ẓâfi al-ża'ad. And desires a warm place to abide in.

[312] Al-Ḳnêne is a watering place. The rocky bottom of the broad channel there is covered with gravel and sand to a depth of about a meter. After heavy rain the water remains on the rocky bottom for a long time, being protected by the gravel from evaporation. The Arabs dig little wells, *ḥesjân*, in the gravel, which are filled with water to the depth of half a meter so that it can, as the Bedouins say, be drawn even with sleeves. *Majjâḥ al-ardân*, drawing with sleeves, is a lazy fellow who does not like the fatigue of drawing water from a deep well and praises the shallow sources from which he can water his camels without any effort. *Ẓâfi al-ża'ad* signifies camps protected against the wind, therefore pleasantly warm.

Mâ jimess al-rarab mess He will not firmly grasp the rope with the bucket
ṛejr alli mâkûleh dess Who does not eat hidden food,
allâh min jiḥebb w-ḥess. Who, by Allâh, does not kiss and touch

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Jimess means, properly, a steady and equal pull on the rope. It is held in the left hand, caught below, with the right, and is thus pulled up hand over hand. *Ṛarab* is the same as *rša*, the rope to which the leather bucket, *delw*, is tied. As some of the wells are as much as a hundred meters deep, the drawing of water is very fatiguing, especially on account of the bulges in the rocky sides which impede the bucket in coming up. The right hand must not only hold the rope firmly, but must shake it most of the time so as to keep it in the center. *Alli mâkûleh dess* means "he who finds his food by feeling or searching for it." He eats more than the others, because his sweetheart has hidden something for him in a place he knows of, in order that he may eat it at night after returning from the pasture.

312
483

LOST CAMELS

Many camels get lost. Finding good grazing in some deep gully, they stay there, kneel down during the hottest part of the day, and, having rested, graze again. When there is a spot with good soft sand, the truant animal rolls about in it, grazes once more, and when the sun sinks in the west cannot find its herd, which, pasturing slowly, has in the meantime passed out of sight. Sometimes a she-camel may like only certain plants. She is rested, fat, and can satisfy her desires. Some days she will not touch anything except her favorite dainty, hunting for it on all sides, leaving the herd, and moving on. At noon, kneeling for a while to chew her cud, she catches sight of her plant at some distance, sets off for it, and, then, in the evening moans for the herd she can no longer find. The lost she-camels run around all night and kneel down before sunrise, but with the evaporating of the dew they get up and run in almost any direction. They seem entirely to lack the sense of smell or the natural instinct which might enable them to find their herd. Being accustomed to follow the leading she-camel, they are at their wit's ends when they do not see her, and they wander aimlessly even if only one kilometer from the camp. On the other hand, the herdsman cannot look for a lost animal for long. On returning to his tent towards evening he rides through the camp in all directions calling in his singing voice, *mdâjé'*, for the

233

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

233 stray beast to come back to its place. Often the lost she-camel joins another herd, goes with it to the camp, moans when she does not hear the familiar voice of the herdsman, and moves towards him as soon as his ditty catches her ear. In case the stray animal is not in the camp, the owner and his friends mount their horses and ride out the same evening to hunt for it. If it is not found, they return the next day before noon, saddle their female riding camels, and the search begins anew. During their absence a member of the owner's kin rides up and down the camp every evening shouting: "Who has seen such and such a she-camel?" If someone happens to have seen her, the usual answer is: "O thou who hast lost a she-camel, know that she is at So-and-So's." No one would ever keep such knowledge to himself. A stray or lost she-camel is called *ḏâheba*, the man who has lost her, *meḏheb*.

[789] Although sucking, young camels are constantly threatened with danger from many beasts of prey, mainly wolves, the herdsman cannot always watch them, especially in a rocky territory or sandy desert, full of drifts and pits. However, in order to preserve them he draws a circle around them with his staff or a sharp stone and says: "The circle of Solomon, son of David, is between us and thee [wild beast]! If thou breakest it, Allâh will break thee! *ḥoṭṭa slejmân eben dâûd bênana w-bênak w-en ḳaṭa'taha ḳaṭa'ak allâh.*" This circle is also called *leḏâm*.

VALUE AND USES OF CAMELS

231 511 438 Without camels the Bedouins could not live in the desert. The she-camels give them milk all the year round; this forms the principal, and in many families the only, food for months. With the money received from the sale of camels they buy clothes, arms, and grain for both themselves and their horses. The camels they usually sell to the *felláḥîn* or to the merchants who import in caravans the various goods needed in the towns and settlements situated far from the sea or from railways; some camels are also sold for meat in Egypt and Irak. The *felláḥîn* use the camels in plowing, hauling, and threshing, for raising water, and for bringing their various products to the market. Fat she-camels more than twenty years old are bought for their flesh by the 'Aḳejl.

539x

Af'an la'ajni bakratan miṭâf
waẓḥa' tezedd ḥwâraha
min fowk ḥakra čannaha-l-ǧaṭṭâf
w-ma'akaran mismâraha.

I will stab to protect my she-camel with long thick hair on the hump,
Pure white, guiding her young by low murmurs;
I will stab from the back of a sorrel resembling a wild [beast,
Whose shoe nails are bent inward.

[231] *Bakra* is a she-camel not yet eight years old. The humps of she-camels which have never carried loads or riding saddles are covered with long thick hair. They also grow very fat. *Waẓḥa'*, a pure white she-camel, is the most prized among the Rwala. *Ḥwâr* is the name given to a sucking camel calf. The careful mother looks back at her young incessantly and warns it by low and short murmurs not to go far away and get lost, *tezeddeh*. *Ḥaṭṭâf* is either a wild beast or a good hunting hound which attacks its prey without being urged. The warrior is mounted on a sorrel which also starts in pursuit of the enemy of her own accord. Nothing [492] will hold her back, except perhaps the sharp pieces of basalt and lava, which may injure her feet. But no such danger threatens the mare of our rider, as her shoes are well nailed on. The nail passes through the horn of the hoof and is then bent inward, *ma'akaran mismâraha*, to prevent its loosening and falling out.

Šikhan ta'dawed lar-ruḥâl
jowm aṣ-ṣabí dawda laha
tiḥrah 'ala-lli jif'anûn
jowm al-ǧamab jibra' laha.

White she-camels of reddish hue accustomed to carry
As soon as the lad cries 'daw' [loads,
Begin to yearn for those who can stab,
Knowing that the protecting troop will soon join them.

● 233 *Ruḥâl* means the she-camels carrying smaller loads, especially the tent and its furniture, on the march. They are usually good tempered and will obey the youth whenever he urges them in a quiet voice to turn or to stop. The lad, *ṣabí*, either sits on one of them or walks behind and cries: "*Daw*, O So-

2:Musil S-4,5 (no date)1928 MD4 Rwala MD4

and-So," calling the animals by their different names. This call is termed *daw* or *dawda*; the youth *jedôdi*. He urges them in this manner especially when there is danger of a hostile attack, in order to keep his herd quiet, for otherwise they would shy, throw off their loads, and run away. The older and, therefore, calmer animals understand at once that danger threatens them, and stop and wait till joined, *jibra' laha*, by their protecting troop, *ǧanab*.

Já nâjiman 'an fâṭereh
maǧhûl 'ajneh bes-sahr
ḥalûbeteh rukûbeteh
ǧelûbeteh jowm ad-dahr.

Oh, he who sleeps unmindful of his old she-camel!
In his heedlessness he keeps not his eye awake
Over his camel which he milks, which he can ride,
And sell, too, when want threatens him.

Nâjem 'an has the same meaning as *sâhi 'an*. The watchman sleeps carelessly beside his camels. The word *maǧhûl* or *ǧâhel* is used of a lad from fourteen to eighteen years old, who, from thoughtlessness, makes all kinds of mistakes. *Jowm ad-dahr*, or *jowm al-maḥal*, or *jowm al-roḷḷa*, mean the period of want and misery caused by light and irregular rains. At such times the younger camels cannot even sufficiently nurse their sucking young and give no milk for use of the owner's family, thus compelling him to sell the old camels in order to buy barley or wheat for himself and his children.

Já nâjeme nowm al-faḥad
lâ tel'edân an-nâjeme
a'ṭâ-l-'uddjer ḥaḳḳehen
w-ar-rûḥ má ḥi dâjeme.

Oh, do not awaken this sleeping one
Who sleeps the light sleep of the panther;
Let pregnant camels have their right
And [remember that] the soul will not remain [in the body] forever.

'Âḥra', a camel big with young, sleeps lightly, is easily frightened, and just as easily shies. Frightened camels run as long as possible and will not stop until completely exhausted.